1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

whites; it would take a whole summer to make the journey, and that since they were at war with the Pananas the men would not undertake to go far, the roads being closed to them. That cattle were abundant on the prairies, far larger and fatter than those we had seen on their prairies; their coat white and of several colors. He showed us horns split in half, of a greenish color, which hold nearly three pints. In all the huts they have them in use as ladles, proving that they have killed many when the road was open. That was all I could learn even by chance, as I had relied on my interpreter, that I would have time to be thoroughly informed at leisure.

"Six days after the Assiniboines left I sent my son, the Chevalier, with Sieur Nolant, six Frenchmen and several Mandans, to the nearest fort, which is on the bank of the river. If well received they were to sleep there, to get the best information of the course of the river; who dwell there; if they are acquainted with the lower part, in accordance with what was told us; to learn all that could be ascertained by signs and demonstrations. After their departure Mr. de la Marque walked about to observe the size of their fort and their fortifications.

The Village. "I decided to have the huts counted. It was found that there were a hundred and thirty of them. All the streets, squares and huts resemble each other. Several of our Frenchmen wandered about; they found the streets and squares very clean, the ramparts very level and broad, the palisades supported on cross pieces mortised into posts of fifteen feet. At fifteen points doubled are green skins which are put for sheathing when required, fastened only above when needed, as in the bastion there are four at each curtain, well flanked. The fort is built on a height in the open prairie, with a ditch upwards of fifteen feet deep by fifteen to eighteen feet wide. Their fort can only be gained by steps or posts, which can be removed when threatened by an enemy. If all their forts are alike they may be called impregnable to Indians. Their fortifications are not Indian. This nation is mixed white and black.

"The women are faily good looking, especially the white, many with blonde and fair hair. Both men and women of this nation are very laborious; their huts are large and spacious, separated into several compartments by thick planks; nothing is left lying about; all their baggage is in large bags hung on posts; their beds

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Now it is in evidence from an entirely different source that
prior to the spring of 1734—over four years before Verendrye 648
visited the Mandans—a Frenchman had visited the Aricaras at their upper Missouri villages, that fact being evidenced by "a letter from Bienville, dated April 22nd, 1734, stating that a Frenchman, having lived several years among the Pawnees, had ascended the Missouri river to the Ricaras, who had never before seen a Frenchman." That letter is taken from Margry, Vol. 6, page 455. See the Appendatory Note to Part I of this paper in Vol. 3, S. D. Hist. Coll., page 586, which note refers to Vol. 9, Kas. Hist. Coll. for 1905-6, as the source of the information. From all of which, and the information imparted to Verendrye by the Mandans, it would seem that communication, however imperfect and irregular, between the whites below and the Indians as far up as the Aricara villages of the Missouri, had already been established when that intrepid explorer made his first memorable visit to the Mandans. Whether the advent of the Frenchman at the Aricara villages had anything to do with the commencement of that war between those Indians and the Mandans which he was told had then raged "for four years," and prior to which, according to further information given him, the Pawnees (Aricaras) and the Mandans "had always from all time been closely united and in alliance together"—may never be determinable by competent evidence; but as the dawn of the fur trade of the upper Missouri was not to appear for some fifty years then yet to come, it is safe to declare that fur traffic or its incidents in rivalries and overreachings among the whites had nothing to do with this first breach between the tribes in question. Verendrye's record concerning the long duration of peace and alliance between the upper Missouri Pawnees and the Mandans at that early date is significant as indicating that the Mandans had then long been in those quarters. And that the Pananas "made their forts like them" (i. e., the Mandans) is also indicative of a long period of mutual experience in housebuilding by both tribes in that general locality. And it seems highly probable that such resemblance in the character of habitations is less likely to have been occasioned by the proximity of the two tribes brought about through a southwestward approach to the Missouri by the Mandans and an up-river progress 648
by the Aricaras, than to have followed a mutual progress up-river. 712
And when we further consider that all of the formidable village defenses of both tribes were, according to information recorded

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by Verendrye, such as brought him to conclude that "they may be called impregnable to Indians," there would seem to be made out at least a presumptive case of mutual defense by Mandans and Aricaras against enemies from below—including the dreaded Sioux—rather than against those from the north; in other words, that such formidable earthworks as are thus recorded, including in at least one case a ditch "upwards of fifteen feet deep by fifteen to eighteen feet wide," reinforced by "ramparts very level and broad, the palisade supported on cross pieces mortised into posts of fifteen feet," were probably the climax of the efforts of years to ward off a strong, persistent and generally successful foe who had driven both tribes up the Missouri.

From Agnes C. Laut's "Pathfinders of the West" (Macmillan Co., 1904) we quote the following extract relating to the second contact of the Verendryes (sons of him who headed the expedition of 1738) with the Mandans in 1742. The account is set forth in the spirited phrases indicative of movement and inspiration, for which that gifted author is famous:

"The two men left among the Mandans to learn the language had returned to the Assiniboine river with more news of tribes from the "setting sun" who dwelt on salt water. Pierre de la Verendrye went down to the Missouri with the two interpreters, but the Mandans refused to supply guides that year and the young Frenchman came back to winter on the Assiniboine. Here he made every preparation for another attempt to find the Western Sea by way of the Missouri. On April 29th, 1742, the two brothers, Pierre and Francois, left the Assiniboine with the two interpreters. Their course led along the trail that for two hundred years was to be a famous highway between the Missouri and Hudson Bay. Leading southwest, they followed the Souris river to the watershed of the Missouri, and in three weeks were once more the guests of the smoky Mandan lodges. Round the inside walls of each circular hut ran berth beds of buffalo skins with trophies of the chase, hide shields and weapons of war, fastened to the posts that separate berth from berth. A common fire, with a family meat pot hanging above, occupied the center of the lodge. In one of these lodges the two brothers and their men were [illegible]tered. The summer passed feasting with the Mandans and smoking the calumet of peace; but all was in vain. The Missouri Indians were arrant cowards in the matter of war. The terror

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gether. It has somewhat the appearance of a large barrel, and is emblematic of the ark in which, according to Mandan mythology, the sole survivor of the deluge was saved. The square, the medicine-lodge, with its four poles in front, surmounted by sacrificial effigies, and the ark, as they may be seen at Fort Berthold today, seem to be the almost exact counterparts of those which were seen in the old Mandan village at Fort Clarke, in 1832 and 1833, by George Catlin and the Prince of New-Wied, if we are to judge by the drawings they have given us. Within the temple and around the ark, the Mandans still perform the ceremony of the Okeepa, which Catlin so accurately describes. The awful severities of the rites have, however, been somewhat mitigated since his day."

Aricaree Medicine-Lodge. "The medicine-lodges of the Aricarees is larger than that of the Mandans, and is used for a greater variety of ceremonies. Some of these performances, consisting of ingenious tricks of jugglery and dances, representative of various hunts, we might be inclined to call theatrical rather than religious. Probably these Indians consider them both worshipful and entertaining.

"It is often hard to tell how much of a religious ceremony is intended to propitiate the unknown powers, and how much to please the spectators."

Fortifications—Stockades. "Many travelers have described their towns as being fortified, sometimes with walls, but usually with ditches and stockades, or with stockades alone. The latter system of defense was in use at the village of Fort Berthold until the winter of 1865, when they cut down the palisades for firewood; and they have never since restored them. The presence of United States troops in their neighborhood, and the growing weakness of the Dakotas, were probably the causes which led them to discontinue their fortifications."

Matthews virtually bears out Catlin concerning the mythical veneration of the Mandans for the corn symbol:

Agriculturalists—"Corn Mother." "The Aricarees and Mandans have doubtlessly tilled the soil for many centuries. Their accounts of the origin of corn are mingled with their earliest myths and traditions. There are some reasons for believing that the Aricarees represent an older race of farmers than the Man-

3:Will and Spinden E-5 (1905) 1906
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tween, these were the scalp poles and effigies of the gods. The ground on which the village was located was chosen for defence, the bluff on the river side went down perpendicularly, and the village was on a point jutting out into the river so that only one side needed protection. Across this point was a palisade and inside this was a ditch, three to four feet deep according to Catlin. The palisade, he says, was of timbers eighteen feet high and one or more feet in diameter, set far enough apart to allow of shooting between. The warriors stayed in the ditch in defending the palisade. Concerning this palisade Henry and Maximilian both mention that it was in very poor repair indeed, but Henry adds that he was told it could be put in good condition very soon, every person in the village lending a hand. There is yet no mention of bastions and ramparts such as Verendrye refers to, but Maximilian[1] describes something similar. He says that at the corners of the palisade in four places were arcs or bastions, which formed an angle open toward the village, and said to have been built by the whites. These were intrenchments in the form of an arc, covered with a matting of willow and having loop holes.

On entering the village it seemed to be a mass of circular houses from forty to ninety feet in diameter, set down haphazard closely crowded together. The houses were of earth with a smooth coating of pounded clay on the top, where most of the inhabitants were usually stationed. Before each house was a scaffold, fronting the covered entrance. These scaffolds were six feet high, twenty feet long and ten broad[2] and were used for hanging up corn and meat to dry. They had a good floor, also, which was covered in the fall with drying beans. The staging for drying corn and meat was made as follows:[3] posts were set up on the scaffolds themselves, across these rafters were laid, and upon these cross rafters or poles the corn, meat and sliced squashes were hung. Before almost every house were one or more poles about twenty feet high, to which images of the gods, or sacrifices to them were attached.

In the center of the village was a large open space of about

[1] Op. cit., p. 31. [2] Henry: vol. I, p. 340. [3] Ibid.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

291 garment, with open sleeves, and a girdle round the waist; the hem of this dress is often scolloped and fringed; they ornament the wrists with iron rings, and tie strings of glass beads round their necks, and sometimes in their ears. Their leggins, called, by the Canadians, mitasse, are short, reaching only from the ankle to the knee. Their shoes are simple, and without any ornament.

301 Tattooing is in use among these people, but by no means general. Most commonly only the left half of the breast and the corresponding arm are marked with black parallel stripes, and a few other figures. The lower arm and some of the fingers are occasionally marked; the men do not tattoo their faces, and they are far inferior in this art to the New Zealanders and other nations of the South Seas. Among the women such designs are sometimes seen, but not [56 I] frequently, and they are chiefly among the women's band of the white buffalo cow.[1] The point of the needle is dyed a dark blue with the bark of the willow soaked in water.

302 17! In Major Long's Travels to the Rocky Mountains it is stated that the Crows rub their bodies with castoreum, on account of its pleasant scent. I must observe, however, that the custom is not confined to one nation, but is practised by the Mandans, Manitaries, Crows, and Blackfeet, and most of the other tribes of the Upper Missouri. They mix the castoreum with a red colour, and with it rub their face and frequently their hair.

361 712 Having obtained a clear idea of the outward appearance of these Indians, we will next consider their habitations, villages, and domestic life. Their villages are assemblages of clay huts, of greater or less extent, placed close to each other, without regard to order. Mih-Tutta-Hang-Kush, the largest of the Mandan villages, was about 150 or 200 paces in diameter, the second was much smaller. The circumference forms an irregular circle, and was anciently surrounded with strong posts, or palisades, which have, however, gradually disappeared as the natives used them for fuel in the cold winters. At four places, at nearly equal distances from each other, is a bastion built of clay, furnished with loop-holes, and lined both within and without with basket-work of willow branches. They form an angle, and are open towards the village; the earth is filled in between the basket-work; and it is said that these bulwarks, which are now in a

[1] [This is one of the women's age-grade societies.--Analyst.]

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

state of decay, were erected for the Indians by the Whites. There is nothing of the kind at Ruhptare. The huts, as I have before remarked, stand close to each other, leaving, in the centre, an open circular space, about sixty paces in diameter, in the centre of which (among the Mandans) the ark of the first man is set up, of which we shall speak in the sequel. It is a small cylinder, open above, made of planks, about four or five feet high, fixed in the ground, and bound with climbing plants, or pliable boughs, to hold them together (see the woodcut, p. 342).

At the north end of this circular space is the medicine lodge, in which festivals are celebrated, and certain customs practised, which are connected with the religious notions of this people, which we shall treat of in the sequel. At the top of a high pole, a figure is here placed, made of skins, with a wooden head, the face painted black, and wearing a fur cap and feathers, which is intended to represent the evil spirit, Ochkih-Hadda (corresponding with the devil), or a wicked man, as they affirm, who once appeared among them, had neither wife nor child, and vanished, and whom they now stand greatly in dread of. Other grotesque figures, made of skins and bundles of twigs, we saw hanging on high poles, most of them being offerings to the deity. Among the huts are many stages of several stories, supported by poles, on which they dry the maize. The huts themselves are of a circular form, slightly vaulted, having a sort of portico entrance. When the inmates are absent the entrance is shut up with twigs and thorns; and if they wish merely to close the door they put up a skin stretched out on a frame, which is shoved aside on entering. In the centre of the roof is a square opening for the smoke to find vent, over which is a circular sort of screen made of twigs, as a protection against the wind and rain, and which, when necessary, is covered with skins (see woodcut).

The interior of the hut is spacious, tolerably light, and cleanly. Four strong pillars towards the middle, with several cross beams, support the roof. The inner circumference of the hut is formed by eleven or fifteen thick posts, four or five feet in height, between which other rather shorter ones are placed close to each other. On these shorter posts, which are all of an equal

1 [This shrine, the sacred cedar, represents the culture hero's body. See Category 116, Source 2: Bowers, pp. 24, 116 for a more up-to-date summary.--Analyst]

7: Catlin R, E-5 (1832-1840) 1857
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361 of dirt—and the thousand spears (not "spires") and scalp-poles, &c. &c., of the semi-subterraneous village of the hospitable and gentlemanly Mandans.

174 These people formerly (and within the recollection of many of their oldest men) lived fifteen or twenty miles farther down the river, in ten contiguous villages; the marks or ruins of which are yet plainly to be seen. At that period, it is evident, as well from the number of lodges which their villages contained, as from their traditions, that their numbers were much greater than at the present day.

There are other, and very interesting, traditions and historical facts relative to a still prior location and condition of these people, of which I shall speak more fully on a future occasion. From these, when they are promulged, I think there may be a pretty fair deduction drawn, that they formerly occupied the lower part of the Missouri, and even the Ohio and Muskingum, and have gradually made their way up the Missouri to where they now are.

There are many remains on the river below this place (and, in fact, to be seen nearly as low down as St. Louis), which shew clearly the peculiar construction of Mandan lodges, and consequently carry a strong proof of the above position. While descending the river, however, which I shall commence in a few weeks, in a canoe, this will be a subject of interest; and I shall give it close examination.

361 The ground on which the Mandan village is at present built, was admi-
●7/2 rably selected for defence; being on a bank forty or fifty feet above the bed of the river. The greater part of this bank is nearly perpendicular, and of solid rock. The river, suddenly changing its course to a right-angle, protects two sides of the village, which is built upon this promontory or angle; they have therefore but one side to protect, which is effectually done by a strong piquet, and a ditch inside of it, of three or four feet in depth. The piquet is composed of timbers of a foot or more in diameter, and eighteen feet high, set firmly in the ground at sufficient distances from each other to admit of guns and other missiles to be fired between them. The ditch (unlike that of civilized modes of fortification) is inside of the piquet, in which their warriors screen their bodies from the view and weapons of their enemies, whilst they are reloading and discharging their weapons through the piquets.

361 The Mandans are undoubtedly secure in their villages, from the attacks of
342 any Indian nation, and have nothing to fear, except when they meet their enemy on the prairie. Their village has a most novel appearance to the eye of a stranger; their lodges are closely grouped together, leaving but just room enough for walking and riding between them; and appear from without, to be built entirely of dirt; but one is surprised when he enters them, to see the neatness, comfort, and spacious dimensions of these earth-covered dwellings. They all have a circular form, and are from forty to sixty feet in diameter. Their foundations are prepared by digging some two feet in the ground, and forming the floor of earth, by levelling the requisite size for